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524 Sometimes the one who is hiding the bone does not put it in a moccasin but under his arm. When he does this, it doesn't count against the other side if they fail to guess where it is. The hider is doing this just so his luck will come back to him. He does it when the other side has been getting the bone too easily. But if someone on the other side thinks you have got it hidden on you, instead of striking, the one who is guessing for the other side says, "You have it." Then you have to hand it over to him if he's right; your side loses the bone.

Another manner of play is to penalize upon discovery the one who conceals the bone in this way. "If a player, instead of hiding the bone in a moccasin, conceals it on his person, he will, if discovered, lose ten points for every move made by the opposing side before the discovery of the trick."

The moccasin game has given rise to several less elaborate forms of play of the same general character and bearing the same name:

When a few get together, we sometimes play with four heaps of sand and a marble. We follow the same way of counting as in the moccasin game, and we call this a moccasin game, too.

Then there is one game where a marble is hidden in one hand or the other, and the other fellow has to guess where it is. We don't keep moving our hands around when we are playing this. We just hide it and let the other side guess.

They also play a game in which a small stick is hidden behind one of the four fingers of the hand. All these are called moccasin games.

INVECTIVE

•191 195 578 773 A curse is a grave affront because of the acknowledged potency of verbalism. The general respect for the efficacy of words has its roots in traditions of the early period of mankind's existence:

"At this time, anything that they said occurred in exactly that way. Anything of which one said: 'It is to happen so,' happened in just that way. For that reason one did not say just anything to someone. If one spoke in that way to someone one hated, it happened in exactly that way. . . . . They spoke only in a very good way."[11]

After the flood there were many, many Indians [Chiricahua]. These Indians were very religious. They were careful how they used their language. They wouldn't ever dare to say, "I wish that dog would bite you," or, "I wish that coyote would get you." They wouldn't ever dare say things like that. They were afraid to tell lies.

[11] Hoijer, *Chiricahua and Mescalero Apache Texts*, p. 18.

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This fear of the expression of evil wishes is an aspect of the belief that what is fervently voiced, for good or for evil, is likely to occur. It is a conception which gives point alike to the faith in the "good words" of ceremonialism and to the dread of "witch talk." 191 195 578

Invective is graduated from those exclamations and phrases which arouse mild resentment to those which are considered unforgivable insults. Rather innocuous, and directed as often at a situation as at a person, is an inexplicable cry of frustration, "Knife and awl!" "You're no good!" is likely to bring a more positive reaction if it is directed at a person. It is a stinging rebuke and challenge to be told, "You're no man!" Quite as insulting is it to tell a person, "You are trashy!" or, "Even though you are trashy, you ought to try to restrain yourself." Serious imprecations which rankle and are keenly resented have to do with death wishes and the underworld. "May an enemy [white man] kill you!" is one of these. The most common of this type is the malediction, "Go to the underworld!" "When some people get angry, they say, 'Go to the underworld!' It's just like telling a person to go to hell. That kind of talk is very bad and strong. People get killed for saying such a thing. You are considered to have a witch mouth if you talk like this." 195 578

Other curses have sexual or scatological implications: "A bad word is one that means 'your excrement!' If you use it to anyone, it will surely make him furious, and he might kill you for it." An incitant to physical violence is the threat, "I'll squeeze you so hard that I'll make your excrement move out!" An abusive phrase which was described as "the dirtiest cuss word in the Chiricahua language" inelegantly labels one's parents witches: "You for whom the witches copulated!" 195 578 831

But, in the eyes of many, the gravest insult is a combined curse and gesture, the ultimate in indignant response of a very angry woman: 195 578 831

If a woman gets very angry at anyone, she will double up her right fist with the palm up, put her thumb between the first and second fingers, and then open the fingers suddenly in the direction of another person, saying at the same time, "Smell this!" A man dreads this! It's just like shooting a man. It shows contempt. The word refers to her vagina. 201